

resolved to take up golf instead of hunting. Spontaneity appears, indeed, to be the most distinctive of Life's attributes—the capacity which marks it off most clearly from lifeless matter. To deny its existence is, then, the natural inclination of those to whom Life appears to be the result of purely physical causes.

Memory, Habit, and Imitation.—These faculties appear to arise from the tendency of living matter to repeat its reaction to a stimulus—to convert, so to speak, a shock into a vibration. Our heart and lungs, once started, maintain their rhythm: a line of conduct, a course of thought, tends to become habitual. This tendency appears also to affect inanimate matter: the physical world abounds with illustrations of it: such are the vibrations which we translate into light and sound. Memory is the faculty of repeating the impressions which the brain has received through the senses. Habit enables us to swell the influence of one instinct at the expense of others, and affords us an indirect means of controlling our passions; by Imitation we repeat, in thought or in action, impressions that we have received by sight or hearing. Repetition is the antithesis of spontaneity, and we may conjecture that these opposites represent respectively, the dominance of Matter over Life and of Life over Matter. But we owe to memory the whole of the material with which we build up our mental life.

without it
thought would be impossible. And by
imitation
and habit we appropriate the ideas or
behaviour
of others who are more intelligent or
experienced
than ourselves, so that the inventive
originality
of the few bears fruit for the many, and
the trans-
mission of human culture is assured.